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^{for the matter,}
The structure of the heart or ^a any detail
of the organism cannot end with its
physical description and be ^{information.} useful ^{at} but
must further enter into human relationships
which compasses all nature - not just our
nature. It enters into man's recognition of
aliveness and his care of that aliveness,
and goes with ~~the~~ consideration for the
relatedness of ^{all} life in general.

(11)
to become
more
forming and

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Every study, whatever ~~the~~ theme it has,
deals with life in general which specifically ⁽¹²⁾
consists of ~~ourselves~~ ^{a ourselves} whose intelligence molds
the formation of our attitude to everything,
~~molds either on a restricted scale or broadly~~ ^{around}
depending upon how mature or universally ^{the}
intelligence has grown. ~~been~~ ^{around}

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Before being affected and held by a fact,
we should not disdain ^{studying} ~~the~~ effect of knowing it
^{upon ourselves}. Let its covered root be ^{mentally} seen
but ~~unconditionally~~ before we give ourselves
over to its outgrowths of appearances. The mind
does not gain in reason merely by admitting
statements to memory ^{+ new} ~~nor~~ by re-issuing them.
^{or grows by} without seeking the broadest application which
makes thought an observing rather than a collecting
and dispelling of terminations.

the structures
discussed.

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And another example: In studying the structure and operation of the heart, one doesn't begin merely by ^{speaking of its physiological function} ~~presenting the heart~~, proceeding then to dissect it and to ^{at finally organ referring to its function} ~~take it apart~~. One shows it ^{functioning} ~~beating~~ and alive in all phases of organic existence and in its various states of individuality (specialization) from the most elementary organism to where there is ^{only} ~~but~~ an enlargement of a blood vessel-~~which becomes a~~ single chamber, to the most specialized and evolved. In these various states of relationship, ^{the heart structure} ~~each has~~ its identity and relationship ^{with} to itself and its upgrowth ^{or extension} from the ^{worm} ~~protozoa~~ to the ~~metazoa~~ of the human plane or strata of evolution.

Refer also to these
numerous states of
relationships of life,
each ^{organism} ~~with its identity~~, its
relationships ~~to itself~~
as well as its connection
with all other organisms
from the protozoa to
the human plane of
evolution.

In this knowledge,
it becomes clear that
the streaming of the
protoplasm is the
medium in which
the new environment
of the heart is
in

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The ^{primitive} streaming of protoplasm is then what in man is the heart and in the insect is the ^{plasma series} ~~heart~~. Give the general idea of heart ^{of its circulating function} (before proceeding to ^{dissect + to} ~~study its details and to dissect it~~. ^{as before} ~~Before~~ ~~proceeding with~~ the specialized study of the mammalian heart, before ~~dissecting it~~, before going into the various phases of muscular contraction and nervous conductivity, show ^{the} ~~this~~ heart as ^{an} ~~a~~ organ functioning in the environment of the entire human instrument.

Show it also as an organ of psychological import - that it is not only physical but psychological as well. (A) To page 22

For a concluding example of how to teach universally, we may consider the facts of social etiquette of which of much is made in school.

These facts would be taught universally by not making them too important unless, of course, one wants to become a butler or a snob. But ^{under}for

others ^{that}to make their lives depend upon the correct memory of rules of etiquette ^{only}only shows how little of true culture they have.

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a

One may prepare the child in etiquette but first he must be helped to acquire stamina of character. The behavior of etiquette is very desirable so long as it ^{gives} ~~it is done~~ with intelligence and feeling in which case it is no longer just a pose.

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B

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C

Etiquette is good ^{when} ~~if~~ it is a genuinely
felt ceremony going ^{which goes} with gentle living.

Then it is a very fine thing whereas if it
only substitutes an artificial social ^{behavior} setting
for genuine social feeling, ^{it} the ceremony
amounts only to posturing. ~~It is the same~~
with church etiquette. The ceremonials of
religion, done with ^{responses} genuine feeling, ^{are} is very
beautiful. But when ^{they are} it is only a show, ^{they} it
becomes harmful not only to those who
^{obey} follow it but to those who insist upon its
observance. For it does not take ^{long} such people
long to change from gentle behavior to a
reaching out for each other's throats.

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As for those who feel such extreme embarrassment at seeing a knife or fork misplaced or a candle placed at the wrong end of the altar that they feel they would die of shame, in that case let them do away with themselves. The world would be much better off without them.

Less than the correction of false attitudes which exist not only in so-called polite society but in the lower spheres of manners. For we find false attitudes in every class, in every strata of society, among the wealthy and the poor, the cultured and untutored, the intellectual and illiterate.

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e

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f

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Not used -
your own

What, in other words, is the heart? Does the student really know his heart ^{something unthought about} much better when he examines the chambers of the ox heart? Indeed, his heart is very like the ^{heart} heart of the ox, and yet the visual experience he ^{is given} has is not quite the experience he has had of his own heart. And he knows his heart not only because he has sometimes counted its beat and is aware that exercise induces its rate of pulsation to increase. He knows his heart because he has had feelings and these he has located in his heart. Sometimes he has been light-hearted; at other times depressed and ^{broken - hindered} of a heavy heart. He has been heart-sick and again ^{relieved or} heart-eased. Sympathy ^{occasionally} has warmed his heart. He has ^{beheld} seen heart-rending events. Sometimes he has even been heart-broken. And always he seeks to be of a whole heart.

These are not, as we might suppose, ancient errors preserved in language. Again, the heart is an organ which responds to feeling, just as much as is the eye ^{that} when it weeps. And if the heart is to be taught with ^a its largest meaning, this functions can certainly not be overlooked.

To offer a pictorialization of nervous impulses and of mechanical circuits and then to ^{conclude} say that this is all of the psychological functioning of the heart is just as unreal as ^{these} the pictorialization which describes atoms as beads, as planetary systems, as color and form. Yet we will give the student just such a picture. ^{as} The result is that all he goes away with is that picture without having the first-hand experience of emotion to which the heart is linked with more realism than a dead and basically unreal draft stopping at a description and enumeration of its bio-physical processes. First comes the essential, the personally experienced, the inclusive, and then the learning of the mechanical proceed~~ed~~ with greater facility.

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b

The heart has always to be shown in its wider range of action ^{this is done} which we do by showing that not ^{is not only} only is it a pulsating mechanism but an emotional responder as well. Every part of the human organism is not merely mechanical but also psychological. Though it exhibits mechanically ^{is suitable mechanism} explicable behavior, it has also psychological functions as well. The heart is not only muscle and nerve but is a great factor of sensation. And because it is this, it shares in consciousness. We see this in the fact that its sensation, its feeling, can be cognized realistically in personal experience which is more than any detailed description of nerve apparatus and function could possibly give.

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a